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WEEKLY REVIEW.

—The beginning of strife is as when one letteth out water. Let but the slightest crevice occur in the embankment of a reservoir, the water will soon widen the breach and make its way out in torrents. A gentleman was travelling by the B. B. & C. I. Railway last year. His peon was in the same train, but through some mistake was not provided with a ticket. The man was not allowed to proceed, and only rejoined his master the next day. His master was a barrister, and instead of submitting and promising to do better next time, he contested the point. The matter has just been decided against him, after fifteen months of litigation before different tribunals, and a very considerable expenditure of time and money. It is sometimes necessary to contend for one's supposed rights, especially when those of others are likely to be affected by them, but one needs to be pretty sure that the right is on his side, and that he has not to pay more for asserting it than it is worth.

—With regard to the book on "The Incarnations of Vishnoo," presented to H. R. H. the Prince of Wales by Sir Mungaldas Nathoobhoy, one might be allowed to suggest that as H. M. Queen Victoria is said to have presented some African prince with a copy of the Scriptures, saying, "Behold the secret of England's greatness," so Sir Mungaldas presented this book as shedding some light on the secret of India's degradation.

—We get very good accounts of the Young Men's Christian Association at Satara, so far as regards the attendance at meetings and the progress of the temperance movement.

—We have been quite expecting that some effort would be made by zealous religionists in this country, not satisfied with the Governmental principle of toleration, to bring the Prince of Wales into some position that might be considered a countenancing of the religious systems of this country. His Royal Highness was at Candy at the date of the last telegrams. In one paper we have the following telegraphic notice:

"To-night is the *perehera* or procession of elephants in connection with the worship of Buddha."

Now, on the supposition that this was a regular festival, the observance of which was required on this particular day, then the fact of the Prince's arrival on that day would in no wise tend to compromise him. He might be there as a spectator, as any other Englishman might. But the same paper has another telegram, in which we read:

"The grand *perehera*, or procession of elephants, take place before the Prince."

And in another paper we find this announcement:

"To-morrow evening a grand elephant procession in the Prince's honour will be organised at the principal Buddhist temple where the Tooth of Buddha is said to be."

So here we have a procession in connection with the worship of Boodh or Boodh's tooth, in the honor of the Prince of Wales. So far as we can gather from these announcements, the procession is to be in honour of Boodh and the Prince of Wales. It looks as though the votaries of the tooth had felt it necessary to secure first and foremost the honor of the reputed relic, and thought it would be a slight upon it, if a procession were organized purely in honour of the Prince. We put the matter as it appears to us. We believe from all we hear that His Royal Highness is desirous of acting in all respects as becomes a Christian Prince, and we know that there are those with him who would advise him against any step that might be open to misconstruction. We also know how sadly politicians in this country have allowed themselves to be mystified with regard to their attitude towards the religious rites of the people, and we are apprehensive lest a mistake should have been made at Candy. We hope that further telegrams will inform us that the thing we apprehend has been guarded against.

—We are glad to take note of a movement for the establishment of a Leper Hospital in Bombay, something more worthy of the name than that which is connected with the Sir J. J. Hospital, Byculla. We hope that if such a movement should prove successful, the hospital will not be reckoned 'a hospital for incurables,' which seems to us a contradiction in terms. When taken in hand promptly we believe that leprosy can be treated successfully.

One of the most powerful temptations presented to ambitious thinkers of the present day, is to despise and reject all knowledge that is in any way common to man. Professor Tyndall seeks to glorify himself and 'differentiate' himself from humanity at large by a profession of invincible ignorance regarding the authorship of creation. Here is an extract from an article of his in the *Fortnightly Review*:

"Quitting the more grotesque forms of the theological, I already see, or think I see, emerging from recent discussions that wonderful plasticity of theistic idea which enables it to maintain through any changes its hold upon superior minds, and which, if it is to last, will eventually enable it to shape itself in accordance with scientific conditions. When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'he' regarding it; I dare not call it a 'mind'; I refuse to call it even a 'cause'—its mystery overshadows me, but it remains a mystery; while the objective frames which my neighbours try to make it fit, simply distort and desecrate it."

Here we have an exemplification of what the Scripture says on the subject, though it does not compliment the so-called *savant*, 'knower.' (1 Cor. ii.) The skeptics of the 17th and 18th centuries assured us that God was so plainly revealed in his works that no need of a revelation existed; and consequently it was unreasonable to believe in a revelation. They wrote books that were thought to be exceedingly clever, to demonstrate the various perfections of God exhibited in creation and in the government of the universe, and to show also that the will of God was so fully made known thus that it left nothing to be desired. This was the way the Tyndalls of two centuries ago showed their superiority to the common order of minds. The advocates of revelation replied, that men were indebted to revelation for that very knowledge which they professed to find in nature; and referred them to the religious views that obtained wherever Christianity had not been made known. But now, men that claim to be 'the wise' tell us that nature makes no report whatever concerning its own author, not even so much as will justify us in writing author with a capital A. It offers us in return for all our conceptions of God, for all all our worship, for all our religion, the word 'mystery.' No mind, no cause, no person; *it*, if you please. "O righteous Father, the world hath not known thee." "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and revealed them unto babes." "Canst thou by searching find out God?" Professor Tyndall does not believe in prayer; but one earnest cry for light, to the Father of lights, would bring more to him than all his studies in physical science have yet obtained for him.

MAY THE CHRISTIAN HAVE AN ASSURANCE OF HOPE?

If it can be shown that any of Christ's followers have had a firm and constant assurance of hope relative to their acceptance with God, and future entrance upon the heavenly state, we may reasonably conclude that such assurance is the privilege of all His children.

Certainly Paul had no doubt in regard to the future when he wrote: "We know that if our earthly house "of *this* tabernacle were dissolved, we have a build-"ing of God, an house not made with hands, eternal "in the heavens." "We are confident, I *say*, and "willing rather to be absent from the body, and to be "present with the Lord."

Neither was the "beloved disciple" in a doubtful frame of mind when he said: "We know that when "he (Christ) shall appear we shall be like him; for "we shall see him as he is."

There was nothing dim or uncertain in the mind of Job when he said: "I know that my Redeemer liveth, "and that he shall stand at the latter *day* upon the "earth: and *though* after my skin *worms* destroy this "*body*, yet in my flesh shall I see God."

I think we have no evidence, certainly no positive proof, that Paul and John and Job had any miraculous gifts imparted to them aside from their inspiration. God is as ready to give all His children an assurance of hope as He was to them. The same grace that they receive is offered to all, and may be obtained by all. The answers given to the question, "Where are you going when you die?" in your issue of the 6th, show what painful doubts fill the minds of the heathen in regard to the future. Similar doubts exist in the minds of all *nominal Christians*, not one of whom can say, "I have an assured hope for the future, and am certain that when I die I shall go to heaven." In this respect their condition is just as pitiable as is that of the heathen. We may know all that finite beings can know about heaven, and the way to reach it, but unless we have *found the "way,"* it will be of no saving use to us. Every intelligent, unregenerate Bible-reader knows, and if honest, will admit, that he cannot enter the kingdom of heaven. To every such person there is a fearful looking-forward to the future, a degree of *certainty* of being lost, that the heathen knows nothing of. The one, in his ignorance of the character of God, and the purity of heart that is indispensable to an entrance upon the heavenly state, consoles himself with the hope that in *some way* he may be saved. The other *knows*, and (to himself) admits, that *there is no hope for him until he is "born again."*

After somewhat extended observation, I have reason to believe that a great many *true Christians* go halting and doubting about this matter, with their heads bowed down like a bulrush. All such are living very far, far below their privileges, and they should be encouraged to seek for an assurance of hope, such as many writers in the Bible had, and many Christians in our own times have. I thank God that I am able to speak with confidence on this point, for since my conversion in 1842, He has not left me for a moment to doubt in regard to my acceptance with Him. Within this 33 years it has pleased God to bring me several times, in illness and in the perils of the sea, very near to the gates of death, but He has always removed all fear, and has given me the happy assurance that when I should depart, I should go to be with Christ and the large number of dearly loved relatives and friends who have gone before. And when I could in vision see the "shining shore" not far

away, I could say, and sometimes sing, as never before,

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

W. P. BARKER.

Khandala, Nov. 30th, 1875.

The Bombay Guardian.

SATURDAY, DECEMBER 4, 1875.

THE REV. DR. WILSON.

THE Rev. Dr. Wilson died on Wednesday last, December 1st, at 5 P. M., at his house on Malabar Hill. For more than two months his death has been expected. He died of an affection of the heart. Though for some time physically prostrated, he was in possession of his mental faculties till the morning of the day of his death. During the last six or seven hours he was unconscious. We spent some time with him on the day preceding that of his death. He was sitting propped up in chairs, as the nature of his disease did not admit of his lying down. In reply to our question if the Lord was keeping him in peace, and if he felt resigned to all the will of God, he said, "Yes, I have perfect peace, and am content that the Lord should do what may seem good to him." He added, however, that he was advised that it was not certain what might be the issue of the disease, intimating that he thought his recovery a possibility, and he expressed a desire to live to finish some works that he had begun. During the remainder of the interview, he conversed in a way that showed his mind to be at work with its usual activity upon subjects connected with the advance of the Redeemer's kingdom in this land. He expressed a particular solicitude that in the Prince's visit to the different parts of India there would be nothing that might seem to be a countenancing of erroneous systems of religion, and that the Governmental attitude of simple toleration might not be departed from.

Dr. Wilson was born December 11th, 1804, and had all but completed the 71st year of his life, at the time of his decease. He arrived in Bombay in February, 1829, so that his missionary life was within about three years of covering half a century. Our own acquaintance with him extends over a period of 28 years.

Dr. Wilson had naturally a great desire to excel in whatever he took in hand—one might almost say *in every thing*—and coupled with this desire was a belief in the possibility of his doing it. Besides, he had the power of giving unflagging attention to the thing that was before him, and an indefatigable industry. But he never would have attained to the success to which he did so remarkably attain, if it had not been for his wonderful memory. He was naturally avid of applause, and even of the expression of it. Conscious as he was of his exceptional powers, he had none of that assumed modesty which deprecates reference to one's self; and many persons would get the impression from a casual acquaintance, that he was something of an egotist. This egotism, if we may call it such, had its spring in the simplicity of his character, and his child-like trustfulness. The only persons that we ever knew to be much put out by Dr. Wilson's readiness to speak of events *quorum magna pars fui*, were persons of equally pronounced though more studiously guarded egotism. The simplicity and confidingness of Dr. Wilson gave a great charm to his intercourse with men generally. In our early acquaintance with Dr. Wilson, there was a certain dogmatism apparent in the way in which he compelled people to fall in with his ideas against their convictions, and we have sometimes been almost amused in committee meetings at his persistency and final success. This is just one of the things that a man of great self-reliance, to whose opinions people are accustomed to defer, is prone to. As years passed by, we noticed an increasing gentleness and a greater readiness to defer to the opinions of others.

Dr. Wilson valued the society and friendship of persons occupying positions of influence, and during the whole of his Indian career he has had intercourse with persons in high Governmental positions, and perhaps it will be difficult to find in the history of modern missions, an instance of a foreign missionary who has been more consulted by the rulers of a great empire, than has been the case with Dr. Wilson. He looked upon it as a means of usefulness, and constantly sought it to use it for the furtherance of the truth. We believe that in this way Dr. Wilson has been most helpful to India.

Dr. Wilson had an unusual aptitude for the acquisition of languages, and became early noted for his linguistic powers, and his knowledge of Oriental literature. This brought him much in contact with men of letters. He was at one time President of the Bombay branch of the Royal Asiatic Society, and at another Vice-Chancellor of the Bombay University, with which latter institution he had much to do, from its inception, to the day of his death. The marvellous versatility of his powers, and the pleasure he took in communicating what he knew, brought him into relations with people in all parts of the world, and his correspondence was most extensive. We have known him to spend the whole night in writing letters. Such was his love of work, that he neglected to utilize those who could have easily done many things which he was doing, or attempting to do; and it would have been very strange indeed if some of his innumerable undertakings had not been marred to some extent by the desire to keep everything in his own hand.

Among Dr. Wilson's literary works, we may mention his Exposure of Hinduism, which has been translated into many languages, Refutation of Mahomedanism, a number of tracts in different languages, the Lands of the Bible, the Parsi Religion as contained in the Zend Avesta, a work on Infanticide, India Three Thousand Years Ago, Memoirs of Mrs. Margaret Wilson, a work on the aboriginal tribes of this country, a work on Caste not completed and not published, History of the Sect of the Maharajahs, a work on the Religious Excavations of Western India, and others which we cannot now remember. The preparation of some of these works involved an immense deal of research. Some of them have been of use in direct evangelization, others have been indirectly helpful by shedding much needed light upon dark subjects. We should not omit to mention the *Oriental Christian Spectutor*, edited by the Rev. Dr. Wilson for a long series of years, embodying a large amount of interesting and important matter.

Dr. Wilson was a man of great benignity, and showed much kindness to men of whatsoever class or condition. His acquaintanceship with men in high positions, did not indispose him to give attention to men of low degree. He was not wanting in genuine Christian humility, and was no stranger to the houses of the poor, the sick, and the afflicted. He was a very generous man—generous to a fault, perhaps. We should not omit to notice his catholicity of spirit. He was ever ready to coöperate with evangelical men of whatever denomination. His earnest aid was given to our local Bible, Tract and other Societies, from the beginning. He was twice married, and a kind Providence blessed him in each instance with an excellent, like-minded and devoted helpmeet. By permission of H. E. the Governor, he has been buried with those who were the companions of his missionary life, in the cemetery in Marine Lines, now for some years closed to the public.

Dr. Wilson took a deep interest in the discussions that led to the Disruption of the Church of Scotland, and he identified himself at once and heartily with the Free Church of the General Assembly, of which Church he had the honour of being Moderator in 1870. He visited Palestine in 1843, and was absent from India in the years 1843-47 inclusive, and in 1870 and 1871, altogether nearly seven years.

Though we have said so much about Dr. Wilson, we yet feel that we have left much unsaid. We suppose that some day his life will be written, though we hardly know who should write it. He has left two sons, born soon after he came to this country, and on the morning of the day of his death, when his mind was wandering, he called for them repeatedly as though they were in the house. On the previous day, we had the pleasure of receiving from him a copy of his son Andrew's book, recently published, The Abode of Snow.

PRESENT WITH THE LORD.

A LETTER appeared in our issue of November 13th on the subject of the state to which death introduces believers. Our opinion was asked regarding it, and we intended to accompany the letter with some remarks of our own, but through inadvertence did not do so. A letter appears in our present issue signed *Retlaw*, advocating the doctrine that the souls of believers are in an unconscious state between death and the resurrection. He quotes some texts from the Old Testament which he thinks favour that doctrine. "Abraham was gathered to his people." But his people were idolaters: therefore, says Retlaw, the reference must be to Abraham's body. But Abraham had been a hundred years in Canaan when he died, and had doubtless buried very many of his believing people, both relatives and adherents. His body was not taken to Chaldea. We take occasion to say that in the Bible, language is used as we ourselves are accustomed to use it. We who believe that when the body is committed to the earth, the soul of the believer is with Christ in paradise, are accustomed to say of a Christian friend whose burial we have attended, "He died yesterday and we buried him this morning; but we have the consolation of knowing that he is with the Saviour." Man is mortal and immortal, and language suited to express the one idea does not preclude the other idea. This disposes of a great deal that is adduced from Scripture to show that man is not immortal. Death removes the person from this world, not his body only, but his mind, his powers of perception. So we can say, "*There is no knowledge in the grave, no device*," etc. "I will go down into the grave." What is more common than to hear people use language like this: "When you have laid me under the sod, you will regret your conduct," —though the person who speaks, believes fully in the spiritual life of the departed with Christ. The statement that there is no knowledge in the grave, does not forbid our believing that there *is* knowledge and peace and love in the spirit of the believer received by Jesus at his death, and with him in paradise. We hope our correspondent will take note of this point, and not rely on passages that assert mortality as disproving immortality, or on passages that speak of resurrection as conflicting with the doctrine of an intermediate conscious state. If Retlaw will read the 49th Psalm through carefully, he will find reason to believe that redemption from death means being saved from death. The Old Testament saints had faint glimpses of the truth brought out clearly in the New Testament, the testimony of which we will notice presently. In Acts II, 34, Peter is showing that the 16th Psalm relates to the Messiah and not to David. That passage speaks of one who was to go into the grave, but see no corruption there, and afterwards, in his incorrupted body, ascend to the right hand of God; and Peter says that this *cannot* refer to David. This does not hinder that David's spirit might be with those of other just men made perfect.

Our correspondent will have it that Abraham's spirit was buried with his body and has been unconscious ever since. The body has returned to dust and that dust is widely dispersed. Where is the spirit? The link that bound it to the body, was the body's fitness to serve it, but that link is broken. It will be renewed at the resurrection; but this supposes that the spirit is somewhere. As God can cause the angels of heaven to make their appearance on this earth, and has done so in thousand instances, it is no difficult thing for him to gather the spirits of believers after the dissolution of the body to the place where Jesus stands to receive them; and if they need any ethereo-material envelope, he will give it to them.

"I am the God of Abraham, Isaac, and Jacob."

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Jesus finds in this the evidence that Abraham, Isaac, and Jacob are still living. God is not the God of the dead but of the living. In the parable of the rich man and Lazarus, he shows us Lazarus in a conscious state with Abraham also conscious. This cannot refer to a condition of things in the far future, for the brethren of the rich man were still living, and Dives wished that they might be warned so as to avoid coming where his fatal negligence had brought him. If the Lord Jesus looked upon death as affecting the whole man, if he believed that the departed saints of the Old Testament were as wholly dead as the bullocks which they had slain in sacrifice, how could he possibly have used such language? Had his aim been to teach anything like this doctrine, how could he have said to the penitent thief, "This day thou shalt be with me in paradise." The man's spirit was that very day with the divine Saviour in paradise. No words could make it clearer. Paul says: "To be absent from the body is to be present with the Lord." "Whilst we are at home in the body, we are absent from the Lord." Not absent from the Lord in the sense that we have not communion with him; he is with us always, even unto the end. But when the believer drops the body, he is with Christ in glory, according to the prayer of Jesus: That they may be with me where I am, that they may see my glory. So Stephen is represented as yielding his spirit up to Jesus, and Jesus receives it. Because I live ye shall live also. Christ is our Life. He that believeth in me, though he were dead yet shall he live. I am in a strait betwixt two, says Paul, having a desire to be dead and continue so for 2,000 years, and then go to be with Christ, which is far better; but to abide in the flesh is more needful for you. Nay, we have misquoted. When Paul thought of laying down his mortal coil, he thought at once of the blessednes of going to be with Christ, and this was the powerful attraction. But he reconciled himself to staying here a little longer, because of the need of the Church. Even to Retlaw the thought of spending ages in temporary annihilation, seems terrible. Paul assures the dying believer that nothing, not even death, shall be able to separate him from the love of the Saviour. My life is hid with Christ, in God, not in the grave. Describing that to which believers *are now come*, the apostle say (Hebrews XII. 22, 23): "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, and to the spirits of just men made perfect." Moses and Elijah came from this company of just ones, to speak with Jesus no the Mount of Transfiguration.

We do not see how language can be more unequivocal than that which we have quoted above from the New Testament. It pleased God that the advent of Christ in glory should be constantly looked forward to throughout this dispensation, and it is accordingly made very prominent in the New Testament. But this does not in the least detract from the significance of the texts which we have cited in proof of the position that Christ has his people with him in the place prepared for them. "If it were not so I would have told you."

Contributed Articles.

LOVE NOT THE WORLD.—III.

We have already considered what is the obvious meaning of the expression, "the things of the world." Now, there are four practices which, beyond all dispute, are out-and-out things of the world—dancing, drinking intoxicating liquors, playing cards, and making lotteries. The world is so bound up in these practices, that it is difficult to think of it without them. Well, let any disciple of Jesus raise a difficulty about one of the four, and see what the effect is. Let him—or her, if a lady—go to a dinner party, and when the room is cleared for a dance, decline to take part with the others. What would follow will best be left for each one to learn for himself by trying the experiment. Or let any one drink water when other people are drinking claret, or beer, or champagne, or hock, or brandy; he will not be let alone about it. If he says the spirits burn his throat, he will be laughed at and perhaps be allowed to have his way; if he says he has always had a prejudice against beer and wine, he may still be excused; if he wishes to economize, he will be thought mean, and no more will be said about it; if he has made a bet that he will drink nothing but water for a certain time—"Capital! let him win his bet, by all means, and we will drink our brandy." But let him say simply and truly that it hurts his conscience to take drink, or that he has a *religious* prejudice against it, or that he wishes to lend an example to the common people, or that he has made a vow before God that he will drink only water, and then see if he do not bring a hornets' nest about his ears. It is the same with gambling. Nobody can refuse to join a card-party, or to take a ticket in a lottery, without at least running a risk of making enemies: he will certainly become a marked man, "a bit of a saint" who is afraid to play cards, or who has "religious scruples" about lotteries. I have not noticed that Quakers, who have "religious scruples" about taking the oath, incur half the obloquy and contempt that people do who object on the same grounds to play cards or make lotteries: and the cause of the difference is that Quakers are out-and-out professed followers of Jesus, whereas the others, but for their scruples on these points, might not be distinguishable from the worldly.

But why has God given us such an emphatic and oft-repeated warning against the things of the world? If these four practices, for example, are distinctively the world's practices, disciples of Jesus will avoid them by nature, because they find them quite opposed to their own peculiar inclinations. Whereas from cautions of which the Bible is full, it would appear as if the disciples of Jesus were in the greatest danger of taking up with them. Now, a great many people don't believe in the devil, because he does not take them to the mouth of the pit where the smoke and the fumes of sulphur are coming out, and say—"Look, you jump down here." Suppose we wish to see a bird-catcher, how do we find him? We cannot find him at all! We go to the field, but he is not there. We say—"Dear me! they told me I should find the bird-catcher here, but where is he? He ought to be here: there are plenty of birds about. He seems to have made a mistake, and gone somewhere else." Just then there is a rattle of sticks and strings we did not see before; a bird flutters; and out pops the bird-catcher from under a bush. But because Satan is as clever as a bird-catcher; because he is "more subtle than any beast of the field which the Lord God has made;" because he has the art to pretend not to be doing the very thing which he is about; —therefore people refuse to believe in his existence. In actual fact, however, the extreme subtleness of his schemes, when taken together with their unerring success, forms one of the strongest reasons for believing both that he exists and that he is all the Bible declares him to be. If every dancing-party were followed by debauchery, and every person who took a glass of wine came to a drunkard's grave, and every gambler shot himself in ruin and despair, these practices would be removed off the face of the earth, and there might be an end of Satan's kingdom. So he works with a less direct purpose. His object in making the modern European way of dancing so fashionable is to break down the natural reserve which God in His wisdom has ordained there shall be between young men and young women: that is all. And in making the daily drinking of alcoholic stimulants universal almost to a man among the well-to-do classes, his object is to furnish a wholesale example for those who frequent the liquor-shops. We all know something about these liquor-shops, and how they are contrived so as to be absolutely irresistible as traps for making drunkards. All other kinds of shops are placed in certain situations and opened at certain hours, so as to be convenient for people who have purchases to make there. But the liquor-shops are so placed as to catch poor fellows who are trying to avoid them; and every night they are lighted up so as to be seen in every direction, and the bottles are laid out so as to break down the most solemn vows and the most agonised resolutions, and to overcome every power of resistance, except that only which is given by the grace of God. The men in charge of them can be regarded only as the special agents of Satan, filled with his worst spirit: they are lost to every good and tender feeling, and their chief wish and greatest pleasure is to see a man drinking himself drunk every day with money for want of which his wife is starving and his children are dying. Pity never moves them. If men have reason and are responsible for the consequences of their acts, surely a fearful retribution is awaiting these liquor-sellers and all who play into their hands. But what is the solitary argument you never fail to hear for these public-houses? "The poor man must have his liquor." If there were any considerable exception to the rule among those who exercise the influence over the working classes, and set them the example, this could not be said. If one-half of genteel people drank wine and spirits, and one-half did not; or if they drank them three days out of six, and three days took water, the liquor-shops would be more than covered with their own shame. But by making the practice all but absolute among the better classes, the devil has managed what he wants exactly. His object with lotteries and card-playing is equally subtle.

Among the golden precepts which Jesus taught was the following, which we can find in Luke vi. 31-36:—"As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." This does not suit Satan at all, in any respect. But if he flatly opposed it, people would be disgusted. So he says—"All right: play for two-anna points; or take a ticket in this lottery: it is only a rupee!" Now, let anybody watch a card-table, where they are playing for two-anna points, and see what the anxiety is all about. Wait till one of the party has won fifteen rupees, and the others have a chance of winning it back again—all out of each other's pockets, remember. Let any one say whether there would be the same excitement if they were playing for counters. So in the case of the lottery. Perhaps the lottery is to build a church; but if this be the object why should there be any prizes? Why not let every man pay his rupee, and give the whole for the building? When a man takes a ticket in a lottery, what does he think about? Is his heart filled with joy that a new house of God is to be set up for people to worship in? Does he earnestly hope and pray that the prize will fall to the poorest ticket-holders? His one hope is that to the rupee which he has staked he will be able to add a thousand rupees more out of other people's pockets. He would rather there were no church to be built, and that he might get to himself the whole money collected; but as that cannot be, he does the next best thing, and takes the prize: as for the rest, they may build a church or a theatre with it: he does not concern himself.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My dear Sir,—G's letter dated Maulmein 8th October needs more than passing attention. I believe that doctrines and points bearing on the Christian creed, can never lose by being ventilated and discussed. I include all truths—even those which have been already held as such by the Church. I dare say every enlightened Christian will hold that in proportion to the genuineness and authenticity of any given doctrine, is the fearlessness and undoubtedness with which it challenges controversy and legitimate discussion. What Christian periodical, for instance, will close its columns to any argument against the fundamental doctrine of the Atonement, but would rather not expose the fallacies asserted against it? And precisely so with all other truths. If true, ventilation and discussion will not and cannot expose any error. The accepted doctrine of the "Immortality of the Soul" and the "Eternal Torment" of the Wicked are old truths held by the Church for ages: their claims upon our belief may not be shaken or destroyed. If true, God's word will vindicate them and silence the cavils of advancing science, "falsely so called." Now this letter of G's. "A Christian brother," he writes, "at a Bible meeting, believes that the state of Christians between the time of death and the Lord's coming was one of "sleep," and then goes on adducing a few texts for, and finally concluding with his own ideas and a few other texts, against this doctrine. It seems to me an astounding belief to hold, in spite of what the Church has taught for ages and what theology rules so dogmatically. Let me, therefore, search the Word. If true, it will bear strict scrutiny and God's Word will vindicate it. Of course, we put away the past ideas and beliefs of grand good men who have decided it their own way, and insist on an independent search for ourselves, who claim the guidance of the same spirit and the same Bible. Genesis xxv. 1, 2

'Then Abraham died in a good old age and was gathered to his people." Of course it does not mean Abraham's "immortal soul" "was gathered to his people," for they were all idolaters and a God-dishonoring family, whose souls were in hell. Then, it means Abraham's body? Quite so, which the Word personifies as Abraham. The point is, therefore, granted. Abraham was gathered in the grave where his people were. Not Abraham's body alone, but the very identical Abraham—precisely as the very identical Jacob expressed of himself in Gen. xxxvii. 35: "*I* will go down into the grave unto my son mourning." In Isaiah xxvi. 19, we read: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust . . . And the earth shall cast out the dead." "Thy dead men," of course, is their dead bodies. Then the point is granted. God calls these bodies *dead men*, not dead bodies. Further on, is the distinction in referenee to Christ's dead body. Ezek. xxxvii. 12: "Thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come out of your graves." Eccles. ix. 5. . . . "The dead know not anything." That is, of course, the bodies. Well, but what theology asserts that the body DID KNOW anything when it was alive? Is it not the "immortal soul that thinks and acts and feels?"—See Adam Clarke. But to strangle the very idea of this "immortal soul" knowing anything, David says, cxlvi. 4: "His breath goeth forth, he [still the personal man] returneth to his earth, in that very day his thoughts perish." Job xiv. 14, 15: "If a man die, shall he live again?" Oh yes, Job, you know he will: "All the days of my appointed time will I wait till my change come." But, of course, the "immortal soul" cannot go to the grave to silence; the idea is too absurd. I don't think David thought so when he prophesied, Psalm xlix. 15: "But God will redeem my soul from the hand (or power) of the grave, for He shall receive me."

The Church insists that all departed saints are now in heaven, enjoying the glorious company of Jesus and His angels, singing magnificats and wearing crowns, except poor old David, whom Peter will not permit entrance into heaven, Acts ii. 34: "For David is not ascended into the heavens," which is in perfect harmony with the treatment which David himself expects, till a certain time, Ps. lxxi, 20: "Thou shalt quicken me again and shalt bring me up again from the depths of the earth." But that is his body, says one. Well, I quoted above in Ps. xlix, 15, that his soul also is in the grave, and besides that, what theology claims that when David or any of the other saints rise in their bodies he or they *will* ascend into the heavens? Is not this same earth renewed, to be their abode after the resurrection?

I think Job is very clear about the state of the dead when he groans out in iii. 17, 18: "There the wicked cease from troubling, and there the weary are at rest, there the prisoners rest together, they hear not the voice of the oppressor."

I heard a very joyous Christian brother, at a prayer meeting, implore the Lord for this state, thinking, no doubt, that it meant the delightful paradise of departed "immortal souls." And when one sees in a professedly Christian publication (viz., "Winnowed Hymns" the hymn No. 82: "I am waiting by the river)," this same mistake made, one shudders at the terrible stride modern theology has made. Solomon, urging his hearers to "redeem the time," says, Eccl. ix. 10: "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

But a very powerful text shewing that after death is *not* an unconscious sleep, is much quoted. Eccls. xii. 7: "Then shall the dust return to the earth, as it was, and the spirit shall return unto God, who gave it." Here is a clear proof that the soul is immortal and goes to God at death.

It is very evident, that if spirit means the immortal, conscious part of man called "the soul" by theologians, then 1st, the souls of both the wicked and the good go to God, and 2ndly, it can *return* to God only as having previously existed with Him. Is theology prepared to accept both these damaging conclusions? The fact is, the word "Spirit" is the Hebrew "Ruach," corresponding to the English word "Spirit," from the Latin "Spiro," I breathe. It is the vital principle, the "breath of life," as Moses calle l it, that returns to God the giver, precisely as in Eccles. viii. 8: "No man hath power over the spirit to retain the spirit," evidently meaning, to retain the breath of life, so in James ii. 26: "The body without the spirit is dead." I have limited myself to proofs in the old Book, and it is very evident that the Old Testament saints believed, as our brother does in Maulmain, that between death and the resurrection, the period is one of unconscious sleep. I grant it is terrible to think of it, but how eternally terrible it would be if Jesus was not *the "Resurrection and the Life."* "What God hath joined together, let no man put asunder."

If you will publish this and permit me to continue the subject in your next issue, God helping me, I will search the New Testament and see if the old saints were happily mistaken.

It is a grand thing to have "thus saith the Lord" in every doctrine one holds,

Affectionately yours,
RETLAW.

November 23, 1875.

NOTICE.

THE Rev. R. STOTHERT, M.A., will (D. V.) deliver an ADDRESS to Native young men in the Hall of the FREE GENERAL ASSEMBLY'S INSTITUTION, KHETWADY, on Sabbath the 28th instant at 7-30 P. M., on the "Life of Dr. Wilson."

Young men are also specially invited to the Morning Service held at 8 A. M. in the NATIVE CHURCH of the FREE CHURCH MISSION.

Epitome of News.

SATURDAY, NOVEMBER 27.

—We find the following extraordinary statement in the *Dundee Advertiser*: The Rev. George Chute, M.A., vicar of Market Drayton, in a sermon addressed to his parishioners, gave his reasons for his secession from the Church of England. He said:—I have always endeavoured to preach the true faith from this pulpit—the faith that is able to restore all things, to put a stop to idolatry, falsehood, fraud, and treachery, and to put a stop to Popery, Socinianism, Ritualism, and other wicked systems invented by Satan. We know what Ritualism means. It means the defilement of your daughters, the seduction of your wives, and all the other evils which abound on the Continent. It is certain that this pulpit will hereafter be filled by one who will set forth doctrines exactly the opposite of those I have set before you. If I preach the truth, the other's preaching must be error. One is God's truth; the other is the devil's lies. Things have now come to that state in the Church of England that she has become apostate, and is in that state in reference to which the Lord says, "Come ye out and be separate from her, and be not partakers of her idolatry"—her baptismal regeneration, her doctrine of the Real Presence, her prayers to the Virgin Mary, her fraternisation with the Pope. She is the very image of the Beast, the very resemblance of Popery. The first thing that troubled my conscience in regard to my connection with the Church of England was the judgment in the case of Mr. Bennett. He wrote and published a book setting forth the doctrine of transubstantiation—the changing of the bread and wine used in the sacrament of the Lord's Supper into the very flesh that grew upon the bones of Christ and the very blood that flowed through His veins. This is idolatry to be abhorred by all Christian men. But now the doctrine is held by the great majority of the members of the Church of England. This is one of my reasons for deciding to sever myself from the Church of England; and I will never again occupy her pulpits or use her Prayer Book after this night. That Prayer Book is full of pages in which Popery hangs. What brought me finally to a decision to leave the Church was that, after constant care and watchfulness, I felt that I would rather cut off my hand than be present again at the rite of confirmation in this church. I could not bring children from thirteen to eighteen years of age for the Bishop to ask them "Dost thou renounce the devil and all his works?" and hear the poor children answer "I will," or "I do." O my friends! I could no longer be present at this awful lying falsehood, patronised by an old bishop and clergy who have come to years of discretion. Oh, it is awful apostacy to say they receive the Holy Ghost at the rite of confirmation. What is the tendency of it? To bring every child in England up as a Ritualist, and therefore it is that I am compelled to relinquish my position in the Church of England. I shall relinquish it in the Court of Chancery, and then I shall be free to preach where I like—in the streets of Market Drayton, or anywhere, and no bishop can issue an injunction to stop me. I can preach all over the world if I like. I will have no more tombstones with "Jesu mercy" brought in. The reverend gentleman concluded by appealing to his hearers to beware of Popish priests, and to hate them as persons who had slow poison in their pockets.

—*Times of India*: "The Rev. George Gothard, B. A., arrived at Ajmeer last Wednesday week, and will take spiritual charge of that station, visiting Jeypore on alternate Sundays. An excellent parsonage has been built at Ajmere for this chaplaincy, which will be supplied by the Additional Clergy Society."

—*Bombay Gazette*: "The very cordial and gracefully-worded letter of thanks written in the Prince's name at His Royal Highness's request by the Gover nor of Bombay to the Municipal Corporation will b accepted by all the citizens of Bombay as a sufficient reward for their loyal efforts to give the Heir to the British Crown a fitting welcome to India. His Royal Highness has, in addition, chosen the Corporation to be the almoners of his handsome gift of Rs. 10,000 to the poor of Bombay. We hope this money will be wisely appropriated. It might, perhaps, become the nucleus of a permanent charitable fund bearing the name of the Royal founder."

MONDAY, NOVEMBER 29.

—*Bombay Gazette*: "The purchase by the English Government of the Khedive's Suez Canal shares for their par value of four millions sterling, is a remarkably clever stroke of business. The capital raised for the construction of the Canal amounted altogether to £16,500,000, which was subscribed in the following manner:—

	£
Original shares (holders principally French)	4,000,000
Shares of Khedive (no interest for 30 years)	4,000,000
Nine per cent. preference shares	4,000,000
Arbitrators' award paid Khedive for land ceded to Company (no interest for 30 years)	2,500,000
Lottery shares	1,000,000
Total.....	16,500,000

The English Government has bought, therefore, only about one-half the Khedive's interest in the Canal, His Highness himself retaining the other half. A large proportion of the preference shares are probably held in England, and a good many of the original shares have, we believe, recently changed hands. At all events, the holders of the original, the preference, and the lottery shares, can hardly be all so united in interest and national sympathy as to be capable of the combined action which will henceforth be required to give them even an equal voice in the management of the Company in opposition to the English and the Egyptian Governments working in concert."

—After 15 months' litigation it has been decided that the station-master at Dahanu was justified in removing Mr. Tyrrell Leith's s poy because he had omitted to get a ticket at Surat.

—The Prince was at Goa on Saturday. He visited the churches of Old Goa.

—On the 1st instant, Mr. Framjee R. Viccajee, Barrister-at Law and Clerk to the Parsee Chief Matrimonial Court, Bombay, attempted to commit suicide in a *cafe* in Castle Street, Holborn. He was discovered in the lavatory in a pool of blood, with his throat cut from ear to ear. Assistance was immediately procured, and he was taken to St. Bartholomew's Hospital. A telegram says that he is recovering.

TUESDAY, NOVEMBER 30.

—It is said that the through running of mail trains between Bombay and Madras without detention at Gooty, will be resumed December 20th.

—Disestablishment in Ceylon, says the *Observer*, has reached an unexpected position in the discussion which took place in the Legislative Council on the 10th instant respecting a vote for the repair of Woolfendahl Church. The vote was carried by a small majority, but another such victory, and State aid to religious sects in Ceylon comes to an end.

—Calcutta paper: "On Tuesday evening last, at 7 o'clock, the Bishop of Calcutta gave a most interesting and impressive address to a large native audience assembled at the Rang Mahal. The subject of the lecture was "*Decision.*" Though delivered in English, the address was listened to with rapt attention. There is no doubt that want of firmness is a special characteristic of the ordinary native, and nothing can be more calculated to rouse him than a number of bright examples of men who by their promptitude and decision have achieved success. His Lordship fairly won the hearts of those who had to listen to so many bitter but salutary truths by quoting a couplet in Persian."

WEDNESDAY, DECEMBER 1.

—*Christian at Work*: "Brooklyn and Philadelphia both thought they had a claim upon the promise of Messrs. Moody and Sankey as to where they should begin evangelistic labours. With others, we

went over to Philadelphia to persuade the people there to let these brethren begin in Brooklyn. We were received with the greatest cordiality, shown by hand-shaking, speeches of welcome, and beaming countenances. The large meeting assembled in the Arch-street Methodist Church of Philadelphia was unanimously of the opinion that it could not consent to our proposition. No one would ever charge Philadelphia with being slow if they could have heard the eloquent rapidity with which her ministers and laymen advocated their right to the opening evangelistic services. But our side was heard. Some plain facts were represented. Christian entreaty and appeals to magnanimity were tried, when Philadelphia showed signs of surrender. She came gracefully from step to step until by a unanimous vote she declared that Brooklyn might have the first thirty days of this great gospel campaign. We never saw anything more graceful, magnanimous, and Christian. The question got to be, not what was best for Brooklyn or Philadelphia, but what would most advantage the whole land. Talk no more of rivalry between cities. We know not how St. Louis and Chicago feel toward each other in these days, but set down Philadelphia and Brooklyn as fast friends for ever."

—*Lucknow Witness* : "India must be converted from within. Peter and other evangelists and early Christians preached to their own countrymen in their own common language. Moody and Sankey and othern modern successful preachers do the same—hence their success. Far be it from me to limit the power of God's Spirit, but such is the case. What follows then?—we want evangelists, yea apostles, from amongst the natives of India to preach each to their own countrymen in their own language. How are we to obtain them? By prayer, united prayer. We want, as the Karens have already had, converted heathen, men full of faith and of the Holy Ghost, filled with burning zeal and over-powering love to Christ. Men who will travel from one end of their country to the other, from city to city, from town to town, from village to village, from hamlet to hamlet, from one year's end to the other year's end; fearing neither the sun by day or the moon by night, their yearning hearts filled with love to their countrymen, and thinking of naught but their conversion to Christ. Such men, I fear, are not the growth resulting from the hot-bedism of the present system of Missionary institutions. They must be raised up by God himself. *If we have faith and cry to God believingly*, He will send such to bless the land. "Whatsoever ye ask in prayer, believing, ye shall receive—" Matt. 21-22."

—Sir Richard Meade succeeds Mr. Saunders as Resident at Hydrabad (Deccan) next Saturday.

—*Times of India* : Last night, at about a quarter-past 12 o'clock, a destructive fire broke out at Gogaree Mohla, near Pydownee, and in less than two hours the flames spread with such rapidity that five large houses were completely gutted.

—Among recent surgical discoveries which lighten suffering, next to chloroform, will probably stand, says a Home paper, the carbolic spray. It is true it makes a mess in the operating room, and it necessitates that the surgeon should have an attendant, but we are told that experiments in the use of it in the London hospitals prove that it is wonderfully efficacious in preventing unhealthy symptoms.

—Dr. McCosh opened the new college year at Princeton, U. S., with the following remarks: "Physiologists tell us that in seven years every particle of matter in the body is renewed. Now, I have been seven years in this place, and I feel as if I had become thoroughly an American. During these seven years I have become identified out and out with Princeton College. It has occurred to me that I might open this 129th year of the College by a brief account of the progress which the College has made since I came here. In doing so you will understand that I am not claiming any merit to myself. The credit belongs to those friends who, by the wisdom of their counsels and their generous benefactions, have sustained our Institution. All that I claim, and I make the same claim for my colleagues in the Faculty, is that we have devoted ourselves thoroughly to our work. First of all, we have received in all about $1,250,000 in the shape of donations. The number of our buildings has been about doubled, and some of these are not surpassed in beauty by any built of late years in this country. We have two fine museums, one in natural history and one in geology, the latter a perfect gem. We are adding $4000 worth of books to our library. We have added six new professorships, including one in civil engineering, and twelve new branches of study in the various departments of literature and science. We have been gradually but most effectually raising our standard at the entrance examination, and at the semi-annual and annual examinations. We allow a selection of studies within proper limits in the Junior and Senior years, and thus induce students to follow their personal tastes. We have an extensive system of fellowships and prizes, to which we devote $5000 a year, and thus seek to encourage higher learning."

—A correspondent of the *Bombay Gazette* suggests that the pilgrim ships should be visited by a "special": "The supposed special would find three-fifths of the pilgrims in a horribly emaciated condition, many of them in a stage of collapse from starvation and fatigue; hundreds of them helpless and unable to move from sheer weakness, and who evidently never hope to return. The crowding, heat, and stench of the 'tween decks of a Hadjee ship adds to the extreme misery to be seen all round. This is at the commencement of a voyage; the state of a vessel after a twelve days' passage with such a freight can only be imagined and cannot be described. Duty has brought me on such scenes, and has taken me into the 'tween decks of such vessels, and the reality of the situation is much worse than my description of it conveys to the reader. My purpose is to ask whether nothing can be done to better regulate this great annual exodus. I am told that many hundreds of those poor pilgrims go backward and forward from year to year at the expense of wealthy Mahomedans, who in this vicarious manner hope to win the smile of heaven. If this be true, surely a suppression of it would not wound the susceptibilities of the truly religious. Again, numbers find their way to Jeddah, and never calculate as to how they are to get back. The Indian Government, I am told, is at the charge of providing a passage for these."

—*Bombay Gazette:* "H. R. H. the Prince of Wales, before leaving Bombay, gave a commission to Mr. Griffiths of the School of Art to paint two pictures for him. The subjects selected are, "A Snake-charmer," and "A Street in Bombay." The Prince also ordered pottery from the School of Art to the value of Rs. 500."

"We read in the Singapore paper of Nov. 17th that the telegraph cable between Singapore and Batavia has been undergoing repair for some days, a break in the communication to repair one fault being only followed by another to repair other faults. Before the repair of this cable was completed, there was a complete break between Penang and Madras, at once cutting off telegraphic communication with India and Europe. The rapid deterioration of the cables in these waters is due to the ravages of insects or worms—of what description is unknown—which penetrate through the wire and inner coating and eat away the gutta-percha core of the cable, exposing the electric wire to the water. The land lines, which are also laid under ground, are destroyed in a similar manner by white ants. The destruction of the submarine cables by insects offers a capital opportunity for inventors to discover an antidote."

"Mr. F. A. H. Elliott, of Baliol College, Oxford, and a Civilian of five years' standing, who latterly acted for Dr. R. S. Sinclair as Director of Public Instruction in the Hyderabad Assigned Districts, has been selected tutor and guardian to young Syajeerao Gaekwar."

"Services were, at the suggestion of His Grace the Archbishop of Canterbury, held yesterday in Bombay in the different English churches, on behalf of Missions to the heathen. The central service was held at 7 p. m. in Christ Church, Byculla, when the officiating clergymen were—the Ven'ble the Archdeacon, and the Rev. Messrs. Reynell, Weatherhead, Robertson and Gilder. The sermon was preached by the Rev. Mr. Weatherhead, who dwelt on the obstacle offered to the spread of Christianity by the inconsistent lives of nominal Christians. There was a good congregation from the different districts of the island."

Thursday, December 2.

—*Times of India* : "The mail which came in yesterday brought us the files of London papers containing the telegraphic accounts of the reception of the Prince of Wales in Bombay. Those accounts are marvellously full. The telegram in the *Standard* is two columns and a half long—an amazing length, when we recollect that every word cost four shillings and sixpence."

"Not only is the Red Sea Cable interrupted, but also the Teheran route, so that all messages now go via Turkey. It is, therefore, hopeless to expect messages as soon as hitherto received."

—Same, London: "You will remember that I some little time ago gave some particulars of the career of Isaac Singer, the inventor of the 'Singer Sewing Machine,' who died here about two months since. He left property in this country and America amounting in the aggregate to £2,800,000, and the present dispute arises out of his peculiar domestic relations. He was married at different times to no less than six wives, of whom three are still living, by whom he had 24 children, of whom 22 are now living. The first Mrs. Singer, after living with him for ten years, discovered that he was not faithful to her, and obtained a divorce. By this first wife he had two children, a son and a daughter, to whom he has not behaved generously—leaving the former only £100 and the latter £2,000. His second spouse soon found, like the first, that she had not the undivided possession of her husband's affections, and she too obtained a divorce. And by the law of New York, in which State the marriage was celebrated, Mr. Singer could not legally marry again until the death of the wife from whom he had been divorced. But in defiance of the law, Mr. Singer *did* marry again before the death of his *divorcée*. To cut a long story, he left the children by Mrs. Singer No. 2 £350,000, and, on her obtaining a divorce, married again, and finally in 1864 left America and all his wives there, came on to England, and married again. To the last wife and the six children whom he had by her he has left nearly £2,000,000. Now wife No. 2 insists upon it that, as her husband married in defiance of the law while she was still alive, her own divorce is annulled, all the other wives are not legally wives at all and the children all illegitimate, and she is the only legal widow, and therefore the only one entitled to dowry. Consequently probate is stayed until the Courts here and in America decide the question. What pickings there will be for the lawyers out of that enormous estate! But it serves the old Bluebeard right. With his peculiar proclivities he should have betaken himself to the Salt Lake City and stuck there. He would have found Brigham Young congenial company."

—H. R. H. the Prince of Wales landed at Colombo yesterday, and was brilliantly received.

—The Madras Government has announced that the Prince of Wales will probably arrive there by sea from Ceylon on the morning of the 11th instant, and is expected to remain in the Presidency until the 18th.

—Her Majesty's troop-ship Jumna, 4,173 tons, 3 guns, 700 H. P., Captain John D'Arcy, arrived in harbour yesterday from Portsmouth, which she left on the 24th October, calling at Queenstown on the 29th October, Malta on the 9th November, and Suez on the 16th November, via the Suez Canal, with 77 officers, 12 ladies, 16 children, 1,014 men, 113 women, and 130 children of H. M.'s 33rd Regiment and details of different regiments. During the voyage there were six deaths, four children and two men, and one birth.

—Mr. Radford, Permanent-way Inspector at Sholapore, was killed on Saturday by a fall from his horse.

—The property destroyed by the fire Tuesday night is estimated at Rs. 80,000.

—*Bombay Gazette* : "Lieutenant Startin, Adjutant of the 10th Hussars, at Muttra, received such injuries while out pig-sticking on Tuesday, that he died the next morning."

—Home papers: The South Devon Railway was blocked on Sunday, the 7th ultimo, by the fall of a mass of about 3,000 tons of rock on that part of the line between Dawlish and Teignmouth which runs at the foot of lofty red sandstone cliffs. The permanent way was buried to the depth of several feet for the distance of forty or fifty yards.

It is stated that the great work upon which Mr. Gladstone is engaged, and to which he has more than once made allusion, is *The Claims of the Papacy as viewed by the Light of History*.

It is now settled that the German Crown Prince will visit the Centenary Exhibition at Philadelphia. His Highness will, it is stated on good authority, be accompanied by his eldest son, Prince William.

The fine wide London street called Portland Place, extending from the upper part of Regent Street to Park Crescent, Regent's Park, is to be converted into a boulevard by having trees place along each side.

From an official note published in Paris it seems that six of the crew of the *Magenta*, ironclad, which recently blew up at Toulon, are missing, and there is reason to fear that they went down with the vessel. The divers are now busied in raising what portions they can of the wreck.

Advance : "We were terribly shocked to learn by special telegram to the *Inter-Ocean* of October 5th, that Anthony Smith, who left his place in the Advance office the week before, to engage in teaching a colored school in Raymond, Miss., had been wantonly shot by an unprovoked mob. He makes a sworn statement in expectation of death. He was thrown upon the floor of the jail with his wound undressed. The next morning he was sent to Jackson on a freight car. His only offence was that he went

there with the purpose of quietly teaching colored children to read."

—*Overland Mail*, November 12: Amongst the deaths recorded this week are:—Col G. Greenwood, late 2nd Life Guards; Col. E. Moore, late 11th Regt.; Lieut.-Col. J. Dalgairns, Madras Retired; Lieut.-Col. H. L. Bird, Bengal Retired; Lieut.-Col. H. Trevelyan, late 60th Rifles; Major Rokeston, late 84th Regt.; Sir J. W. Smith; Lady S. Robinson; Countess Beauchamp; and Mr. A. Stewart, late Ceylon C.S.

The steam ship *Pacific*, from Victoria, Vancouver's Island, for San Francisco, with more than a hundred passengers and a crew of fifty-four men, was lost off Cape Flattery on the night of November 4th. One passenger has been picked up nearly dead, who had been floating for thirty-six hours on a piece of wreck. It is uncertain from his account whether the vessel foundered from a collision or struck on a rock. No boats were got off. A number of persons who took to rafts have not been heard of.

Friday, December 3.

—*Times of India*: "If any proof of the great respect in which the late Dr. Wilson was held were needed, the scene at his funeral yesterday supplied it. Every community in Bombay was represented. His Excellency the Governor, the Chief Justice and Judges of the High Court, the Hon. Mr. Gibbs, clad in his Vice-Chancellor's robes, General Gell, and a number of military officers, barristers, merchants, Hindoos, Parsees, Mahomedans, and Portuguese, stood round the grave in the Old Marine Lines cemetery while the funeral rites were being performed. The procession left the late Dr. Wilson's house at Malabar Hill soon after half-past three, and proceeded along the Queen's Road through the Marine Lines to the Free Church on the Esplanade. Amongst those in the carriages following immediately after the hearse, were Miss Taylor, the Revs. Macpherson, Narayen Sheshadri, Dhunjeebhoy Norowjee, Hormusjee Pestonjee, and Stothert. There were between forty and fifty carriages in the procession, from the late Doctor's residence to the church. Here the number was considerably augmented. The occupants of the carriages entered the church (the coffin was not removed from the hearse), and the Rev. Mr. Boyd read from the Scriptures, and offered up extempore prayer. The church was filled to overflowing, and during the service the deepest silence prevailed, though many of Dr. Wilson's school-children, and others whose youthful days were passed in the good Doctor's school, were in tears. Hindoos and Mahomedans who had known the deceased gentleman, listened reverently to the preacher's devotions and exhibited traces of emotion, which showed what many of them felt and expressed—that death had bereft them of their dearest and kindest friend. "To know Dr. Wilson," said one of his native pupils, "was to love him: he was indeed our *ma-bap*, but it was our fate to lose him." Of his early students, the Rev. Dhunjeebhoy Nowrojee, and Rev. Narayen Sheshadri are missionaries of the Free Kirk of Scotland, the Rev. Hormusjee Pestonjee has joined the Baptist connection, and the Rev. Chas. Gilder is the Minister of Trinity Church, Sonapore: others are occupying influential positions under Government. Just before the conclusion of the ceremony in the church, His Excellency the Governor arrived. Close by His Excellency were Mr. Gibbs, who wore his Vice-Chancellor's robes, General Gell, Mr. Wodehouse, one of His Excellency's Aides-de-Camp, and the Chief Justice. At the conclusion of the church service, a procession was formed behind the hearse, which was driven slowly to the Marine Lines Cemetery. Everybody, except a few ladies, was on foot, the empty carriages following in a long line at the rear. Immediately after the hearse were the boys of Dr. Wilson's school, next came the Governor's Aide-de-Camp and Mr. Wodehouse, then His Excellency, walking by the side of the Hon. Mr. Gibbs, followed by the Judges of the High Court and General Gell. The following are the names of some of the gentlemen who walked in the procession after His Excellency the Governor:—The Hon'ble Mr. Rogers, Hon'ble Sir Michael Westropp, Hon'ble Mr, Justice Bayley, Hon'ble Mr. Justice Green, Hon'ble Mr. Justice West, Mr. E. B. Eastwick, C.B., Col. Ballard, Col. Fuller, Col. Macdonald, Capt. Henry, Capt. Robinson, Sir Jamsetjee Jejeebhoy, Dr. Hewlett, Dr. Joynt, Dr. Hunter, Dr. Weir, Dr. Cook, Dr. Knapp, Dr. Macdonald, Professor Peterson, Capt. Christian, Sir Munguldas Nathoobhoy, Hon'ble Rao Saheb Vishvanath Narayen Mandlik, Lieut, Simpson, Messrs. Terry, Kemp, Conder, Searle, Edginton, Kirkham, Kirkpatrick, Maneckjee Cursetjee, Dinshaw Maneckjee Petit, Macfarlane, M. Mull, Sorabjee Shapoorjee Bengali, Dadoba Pandoorung, Lee-Warner, Gumpert, N. Spencer, senior, N. Spencer, Hormusjee Wadia, W. M. Wood, W. R. Gordon, W. E. Gordon, Macdonald, Atmaram Pandoorung, Rughoonath N. Khote, Nanabhoy Byramjee, Ardeshir Framjee Moos, Nanabhoy Rustomjee Ranina, B. M. Waglé, Revs. Boyd, Sharpin, Gilder, Wetherhead, Urquhart, Robertson, Leigh-Lye, Carss, Mackican, Dhunjeebhoy Nowrojee, Macpherson, Park, Bowen, Johnstone, and Robins. The hearse stopped at the cemetery gates and the coffin was taken out and carried to the grave, which is one of the first to the right of the entrance. The pall-bearers were the Rev. Mr. Boyd, Rev. Mr. Mackican, the Rev. Mr. Stothert, the Rev. Mr. Taylor and the Rev. Dhunjeebhoy Nowrojee and Professor Peterson. The gentlemen who had followed in procession formed a large circle round the grave, a little distance to the right of which H. E. the Governor stood with the Hon. Mr. Gibbs, General Gell, Sir Michael Westropp, and Mr. Justice Green. By the side of the grave there was a long table on which the coffin was laid. The Rev. Mr. Stothert offered an extempore prayer, after which the coffin was lowered into the vault and the service concluded with the Benediction. The coffin, which was of blackwood, had a white plate, on which was the following inscription in black letters:—'Rev. John Wilson, D. D. Died December 1875, aged 70 years.' Several wreaths of flowers had been placed upon it, and at the conclusion of the ceremony numbers pressed forward to take a last look at the coffin of him they had known so well in life. The Governor left soon after half-past five. By six o'clock not one of the large assemblage remained, and Marine Lines Cemetery had relapsed into quiesence; the vault had been opened and closed for the last time, and the remains of the venerable missionary and scholar were laid in the resting-place he had desired, by the side of the faithful and devoted wife, the record of whose virtues is inscribed on the tomb-stone which now covers both husband and wife."

Telegram, Kandy, 2: "The Prince arrived here this afternoon. He was met at the station by a large assembly of Europeans and natives, besides native chiefs in their gorgeous costumes, together with their head men. The Prince on alighting from the train was presented with an address from the Municipality, to which he gave an extempore answer, stating how pleased he was with the hearty reception he had met with in Ceylon. The route from the station to the Governor's was most tastefully decorated with triumphal arches, deserving special praise, the whole greatly adding to the naturally picturesque beauty of the town."

—Aden, 2nd: The s. s. Bangalore, with the outward London mails of 17th ult., left for Bombay at 2 P.M. to-day. The Brindisi steamer was delayed by bad weather.

—The *Athenæum*: "The title of Mr. Edwin Arnold's book (The *Indian Song of Songs*) is surely borrowed from a work by *Satyam Jayati* ("Truth Conquers"), a *nom de plume*, or motto, adopted by Col. Ouvry. That well-known Orientalist published, in 1867 (Williams and Norgate), a singularly "bold and luxuriant" book—to use Sir W. Jones's euphemism—entitled 'The Song of Songs,' in which the Gita Govinda (Lassen's text) was compared to Solomon's poem. If our conjecture be right, Mr. Arnold might as well have acknowledged his indebtedness to Col. Ouvry for the best thing about his work—the title." From this it appears that an offence committed gainst Solomon, or against divine inspiration, is as nothing compared with an offence against Col. Ouvry.

—Deaths last week, 355.

—Stephen Lake, H. M.'s 33d, arrived in the *Jumna* from England on Wednesday, landed, went to the canteen, and died the same evening from excessive drinking.

Selections.

FOOLISH DICK, THE CORNISH EVANGELIST.

Dick's fame as a successful evangelist soon brought him many invitations to go abroad and labor in other places. Among others, Plymouth Dock (now Devonport) Society begged Dick's class leader to prevail upon him to visit that place. After much persuasion the matter was arranged, but the undertaking was for him a formidable one. Dick was a mere child, unused to the ways of the world, inexperienced in travel; and no wonder that "the thofts of goin' away so fur from hum wore raather hevvy' pon my mind. At the class-mittin,' 'fore I staarted, my sawl was draawed out in a wonderful manner for the convarshun of my deear owld muther an' my brothers," as though he might never return from so great a distance! His friends as well as himself were well aware that he needed to be in the friendly charge and keeping of competent and sympathising guardians. Everything being satisfactorily arranged, "I left hum in company weth waun who took me on as fur as Liskeard, an' theere gove me ovver into the chaarge of Master Pengelly, the wagginer, an' he broft me up to Torpoint."

Mr. Pengelly's wagon was well filled, and Dick soon became an object of intense interest and curiosity to the other passengers. He sat on a rude seat across the carriage, under the arched covering of thick woollen, which at that time distinguished this cheaper style of conveyance for such as could not afford to travel in the more luxurious and costly stage-coach. For a time Dick seemed to be heedless of all around. Doubtless the great venture of such a journey as this was enough to absorb him, in connection with the prospect of new scenes, strange faces, and work among somewhat polite congregations. He sat, in his usual way, rocking to and fro on his seat, strangely twisting his features, and throwing oddly inquisitive glances from his oblique eye. As he waved, he hummed the tune of a favorite hymn, and now and then in under-tones would utter a verse or a few words of his song:—

"How happy is the pilgrim's lot!" etc.

At length, during a short pause, a passenger, who could no longer restrain his inquisitiveness, turned to him, and said, half in jest.

"Are you a tinker, sir?"

"No (hum-m-m);

'Nothing on earth I call my own;
A stranger, to the world unknown,
I all their goods despise."

Before he could complete the verse another traveler inquired,

"Are you a shoemaker, sir?"

"No;

'I trample on their whole delight,
And seek a country out of sight,
A country in the skies.'"

A third inquirer, now determined, if possible, to be satisfied as to the character and calling of their strange companion, and with a somewhat more respectful tone said,

"Pray, sir, what may be your occupation?"

"Holiness es my caaling, ma'am!"

And then, raising his voice above the creaking and rumbling of the wagon, he sang,—

"The things eternal I pursue—
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen;
Their honors, wealth, and pleasures mean
I neither have nor want."

And before his astonished fellow-travelers could recover themselves so far as to pursue their inquiries, he looked around upon them, and with a sort of thundering voice exclaimed,

"My caaling es to caal sinners to repentance! 'Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord!'"

The words rang through their very souls. There was deep silence, broken only by the tramp of the horses and the rattle of the wheels, until Dick's voice rose again, with a repetition of the authoritative demand, "repent!" The awe that crept over all held them in continued silence; and they seemed agreed to let the pilgrim preacher fill up the remaining time of the journey with alternations of singing, prayers, and exhortations. To one of the company this simple-hearted fidelity was a precious "savor of life unto life."

Arrived at Torpoint, Dick had to exchange the wagon for a conveyance across the river to Devonport. "An' the waatermen got 'round me, singin' out, 'want a booat, sir? want a booat sir?' 'Iss', I towld 'em, 'I do want a booat, weth a tember bottom.' They glazed at me, an' woun ov em took me into hes booat. As we wore crossing ovver the Hamoaze I axed the waterman, says I, 's'pose you do knaw aall about booats, doan't 'ee?' 'Iss,' says he, 's'pose I do.' 'Then,' says I 'can 'ee tell how they maade the fust booat swem?' 'I'm sure I caant tell,' says he. 'Then,' I said to un, 'now s'pose you caan't tell 'fore we git ovver, I do think that you shud'n chaarge me anything for my passage.' 'We'll see about that,' says he. At laast we got to North Corner, and then says I, 'can 'ee tell yet?' 'No, he cud'n', he said; 'but, fore you go.' says he, 'you must tell me how et was.' 'Why, my deear man,' says I, 'doan't 'ee know how they maade the fust booat to swem? why, 'pon her bottom, to be sure.' Aw, how he ded look! He got me out of hes booat as fast as he cud, and staared at me as ef he thoft I was maazed!"

At the landing a messenger was in waiting to guide Dick to his place of entertainment. The next day

Mr. Henshaw, the superintendent of the Circuit, a precise, judicious man, with rather prim notions of propriety, and careful of his own reputation for official prudence, called to see Dick, when occurred a somewhat comical scene, which would furnish a lively subject for a painter. He had publicly announced that "the Cornish Fool" was coming in a few days, and would preach. He had never before seen Dick—only knew of him by common report, and had many misgivings as to the wisdom of employing him; and for his own satisfaction, at this first interview, subjected him to a kind of catechetical examination. Dick says, "when he was cum in theere he keept stannin', glazing at me, up and down an' round, as ef he was messhurin' (measuring) o' me; and theere was I, lookin' at he too. At laast he axed me ef I cud say ovver any verses ov a hemn. I towld un I cud. "Well," says he, "let me heear 'ee." So I went ovver some. Then he axed me to repeat some passiges of Scripshur, an' I ded so. He went on, ever so long, axing me vareyus things, an' then he went away. I doan't think, from hes looks, that he thoft much of the poor Cornish praicher." Precisely what were the thoughts and feelings of the official catechist, as he now stood face to face with the strange being who was here by his permission, under the weird cross-fire of whose unparalleled eyes, whose glances, though never seemingly aimed certainly at him, yet never failed to make him feel their uncomfortably intrusive power, the chronicler has failed to inform us.

Though his doubts may not have been fully satisfied, he interposed no objection to Dick's appearing in public; so, on the following evening, in a small room, a short distance from the town, he opened his mission. Mr. Henshaw and his colleague were both present. "I had a missure of leberty. Maaster Henshaw went hum with me, an' was simmin' more plaised like. He towld the congregaashun, 'fore they brok up, that I shud praich next mornin' in Morice Street chaapel at six o'clock—that was Chres'mas day mornin'. Theere was a laarge getherin', sure 'nough. I spok from thaise words, 'for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.' The Lord gave me great enlargement; He was weth us in a waunderful manner. 'The power of the Lord was present, to wound an' to heal.' Maaster Henshaw hisself milted like waax afore the fire; he cud'n howld out agenst ut; an' he took to me like a friend an' brother, an' thrawed hes arm 'round me, and led me hum to hes house, an', simmin', cud'n do 'nough for the poor Cornish praicher. He was so full of love an' caare for me now. Aw, when the Spirit do come, like He ded that Chres'mas morning," He

> "Scatters abroad, throughout every place,
> By the least of His servants, the savour of grace.'"

Mr. Henshaw's scruples were all overcome by the power and unction which attended Dick's ministry; and it is as instructive to see the cautious man kindling into warmth as Richard's hallowed powers unfold themselves in the manifested presence of the new-born Saviour, as it was amusing to watch his wonderment and perplexity at the first sight of the reputed fool.

During this visit to Plymouth Dock a strange incident occurred, which made this visit a memorable one to that town. A respectable man in the town dreamed, on the night before Christmas, that a foolish preacher from Cornwall was coming, and would preach in Windmill Hill chapel—that he went to hear him—and that he announced a certain text. Then he awoke and told his dream to his wife. He dropped to sleep, and dreamed the same thing again. In the morning, greatly to his surprise, he was informed that a Cornish fool was to preach that afternoon in Windmill Hill chapel, and decided to go and hear him. As he entered the chapel the man whom he saw in his dream, in the person of Dick, stood in the pulpit, giving out the same text, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." The word was effectual to his salvation, and a long life and character of Christian consistency attested the genuineness and thoroughness of his conversion; nor did he ever forget his spiritual father.

Many souls were saved as the result of this first visit to Plymouth Dock, and Dick richly enjoyed his labors and his victories. "Aall through the time of my vesit to Plymouth Dock the Lord gove me faavor in the sight of the praichers, an' a plaace in the hearts of the people. Aw, 'twaas bootiful, et was; aall was love an' harmony, an' the Lord was weth me everywhere."—*Zion's Herald.*

—Life is a sum; and it becomes us to do it properly, as it can be done but once.

CHRISTIAN HEROISM.

A CHAPTER IN THE STORY OF MISSIONS.

We lay before our readers, with much satisfaction, the following narrative of facts, communicated to us by our brother Mr. Henry Reed, of Launceston, Tasmania. We feel sure they will all agree with Mr. Reed that in the "converted Fijians," to whom the story refers, will be found a type of Christianity worthy of its best days, and we trust with him also that this statement of the facts "will lead to prayer for the noble fellows who have gone forth to New Guinea in the prospect of death."

The following extract from Mr. Reed's letter to us contains the facts preliminary to the main part of the story:—

"About four or five months since, the Rev. G. Brown, from the Friendly Islands, with a very interesting converted native called upon me. He said that for some time he had felt a strong desire by some means to send or carry the Gospel to New Guinea, and the islands about it. After much prayer and thought and consultation, he had come to the conclusion that the most likely way was to place the state of the people before the converted natives of the Friendly Islands, and ask for volunteers; which he did, and ten were selected. He then started for Sydney to obtain the sanction of the Missionary Committee, and to arrange for funds and conveying the men to their destination. All was satisfactorily settled; the Committee entered warmly into the scheme, and the necessary funds were obtained.

"But whilst in Sydney, he was introduced to the commander of a man-of-war just returned from surveying a portion of New Guinea (I think it was Commodore Goodenough, the one just murdered with two of his crew by the natives of one of the South Sea Islands), who told him that without a steam-launch little could be done, the climate was so enervating, and fever and ague arising from the mangrove swamps in some localities rendered much exertion under a tropical sun dangerous, and strongly recommended a steam-launch. Mr. Brown's visit to Tasmania was, if possible, to obtain funds to purchase one. When the whole was laid before me, I thought it of God, and offered to pay the cost of one, if such a thing could be found in the colonies. Upon his return to Sydney, a launch in every way suited was for sale—a strange circumstance. I was communicated with, sent the money, the launch was bought, and without my knowledge was named the *Henry Reed.*

"Mr. Brown's plans, now apparently completed, were all upset in consequence of measles breaking out in Fiji, and carrying off thousands. The authorities of the Friendly Islands dreading their introduction, made such quarantine laws that Mr. Brown found it would be impossible to get off the men who had promised to go. The plan was altered, and he sailed for Fiji."

What follows is taken from the correspondence of Rev. G. Brown with his friends in Sydney and with Mr. Reed. After describing the terrible state of matters in Fiji, consequent on the prevalence of measles, and the noble self-sacrifice on the part of the missionaries and teachers there in helping the natives during the fearful visitation, Mr. Brown writes:—

"On June 1 and 2 we held a meeting at Navuloa with the missionaries and native ministers, and afterwards with the students. The native minister who was appointed to go with us was not sufficiently recovered from his illness to make it advisable for him to fulfil his appointment, and we found it difficult to get another in his place. We had plenty of volunteers from the students; in fact, they all volunteered, but some of them who were married and well suited for the work had to be passed by, on account of difficulties connected with their families. Six of the married were selected, and three single men, and with them we hope to make a start on Monday next.

"Fiji, June 12, 1875.—We hoped to have sailed today, but the action taken by the Government here has prevented us. In the afternoon a gentleman waited upon me with a letter from the Colonial Secretary. I told him that I would gladly meet his Honour the Administrator and the Executive Council with the natives, and named 11 a.m. to-day. In the meantime we heard that two gentlemen connected with the Government had gone to the teachers and asked them whether they were going of their own free will, how much salary they were getting, &c. They also told them that they were being sent to a race of cannibals, to a place where people were always ill of a strange disease (fever and ague), and where the food was not such as they were accustomed to, that they were going to be left to themselves for many months, and finished up by asking them if there were no heathens in Fiji to convert. . . .

"At 11 a.m. to-day I attended at the Government buildings with the teachers. I was very kindly received, and had a chair given me next to Mr. Layard. He told me that the reason why the Government wished to meet the teachers and myself was, that reports were being circulated that the men were not volunteers, that they were being kept in ignorance of the real facts of the case, and that, as they were now British subjects, the Government considered themselves to be responsible for them, and therefore wished to have the whole matter fully explained to them. He also told me that he had a despatch from home, which positively forbade any Fijians being taken away to other groups, though he scarcely thought that that despatch was meant to apply to such a case as this. . . .

"Mr. Layard addressed the teachers through the interpreter, and told them that they must remember that they were now British subjects—that no one had any right to compel them to go to any place where they themselves did not wish to go; that they were free to go and free to stay; that he was responsible for their safety; that if any of them went away now and got killed and eaten, the Government here would be blamed by the Home Government; and so he wished to tell them himself all about the countries to which they were being taken, and then to hear from them their own opinion and wishes. He then told them about the people, that they were great cannibals and very fierce; that the islands were very unhealthy, so that almost everyone that went there suffered much from fever and ague; that food might be very scarce, and that although we might take food with us, yet it was not the food to which Fijians were accustomed. He told them that they would be left alone without protection or support for some months; and asked them to consider the matter, and if, after hearing what had been told them, they still wished to go, he would not prevent them, but would wish them God-speed.

"The teachers then asked if they were to reply individually, or if one could speak for them all. Mr. Layard said that if they had appointed one to speak he could do so, or they could all speak if they wished. At all events, Amenio stood up, and with deep feeling said that they were not surprised at what they had just been told, that it was no new thing to them, as they had heard it all before from the missionaries before they volunteered for the service. He said—'*We have fully considered this matter in our hearts; no one has pressed us in any way. We have given ourselves up to do this work, and "if we die we die, and if we live we live."*' You may be sure I was well pleased to hear the noble fellow speak out so well, and his reply evidently made a good impression, but Mr. Layard began again telling them of the hardships endured by the London Missionary Society's teachers in New Guinea, and read extracts from the *Sydney Morning Herald* of May 8, with the accounts of the sufferings and death of teachers and their wives. . . .

"A paper was then produced, which they were asked to sign. I objected to their doing so until certain alterations were made, after which the translation was read over to them, and they all said, 'It's all right,' or 'It's all clear to us.'"

Here follows a translation of the document to which they consented:—

"We, the undersigned Wesleyan teachers, do solemnly and truly declare that we were fully and carefully informed by the promoters of the mission to New Britain, New Ireland, &c., of the dangers which may be incurred to life and limb from the cannibal propensities of the natives of those islands and the insalubrious nature of the climate, which produces fever and ague and diseases of that character. We also were fully acquainted with the discomforts we may undergo from want of the food to which we are accustomed, and from not being able to speak the language of the people among whom we should be left without protection or support for some months; and we declare that fully knowing all this, we make an election to proceed on this mission of our own free will, not compelled thereto by any orders or authority of anyone, but simply desirous of spreading the knowledge of the Gospel of Christ among the heathen inhabitants of those islands."

"There are very different opinions expressed about this action of the Government. I believe they felt that it was their duty to protect the natives, as they thought they were being imposed upon, or were being made the victims of our fanaticism. None of them are religious men, and they have but little sympathy with missions; but I think they were all both surprised and pleased—in fact, I know that Mr. Layard said afterwards to a gentleman in Fiji that it was really grand to hear those men (the teachers) talk.

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The whole affair was a triumph for us, and has placed us in a far better position than we were in before.

"Just as we were leaving, one of the women was persuaded away by some of her friends, and a white man who is married to some relation of hers, so we had to leave her husband behind also; thus we have only eight with us. I have been much pleased with them on the voyage. They have been cheerful, and have behaved well. They have family prayer, with singing and reading twice each day, and two services with sermons each Sunday. We expect to get two or three teachers here (Samoa). I daresay we could get more, but we do not wish to take more than ten this time.

"I was much troubled, when in Sydney, at our long detention there, but I feel certain now that it was a kind act done by our wise and loving Father. Had we got away from Sydney when we wished to do so, we should have reached Fiji at the very worst times: and would not have been able to get a single teacher; in fact, the great probability is that our expedition would have been abandoned, but God caused that to work for our good. We have had many proofs that God is with us, and so we are of good courage, and strengthen our hearts. Pray for us, that we may be neither fool-hardy nor cowardly, but that we may do the work which God gives us to do with a single eye to his glory. I am in good health, and full of hope that we shall be successful. Oh that we may be privileged to take to those poor perishing people the glad tidings of the Gospel of Christ, to tell them of salvation through Jesus only, to assure them that to them also is the word of this salvation sent."

Mr. Reed adds, in his letter to ourselves:—"What adds to the value of the narrative, the Government official documents are before us. It is not a mere missionary tale or a platform speech. *Here you have full surrender and full consecration in its highest development.* Ask your readers to pray for them. New Guinea and islands around contain an immense population."

TELEGRAPHIC NEWS.

London, November 26th : The English Government has bought from the Khedive all his Suez Canal shares for the sum of £4,000,000, cash down. The Khedive held 177,000 out of a total of 400,000 shares in the Canal Company.—A communication from the Admiralty has appeared, declaring that the accounts lately published in the Press, regarding the accident to the *Iron Duke*, whereby that vessel was said to have been in imminent risk of foundering, are exaggerated.—Government has sent instructions to Sir William Jervois, Governor of the Straits Settlements, to confine himself to the punishment of the murderers of Mr. Birch and to abstain from the policy of annexing Perak.—His Majesty the King of Denmark, has returned to Copenhagen from England.—Detachments of the 6th, 10th, 28th, and 47th regiments sailed for India yesterday. Detachments of the 57th and 80th will follow shortly.—The English Press is unanimous in approval of the purchase by Government of the Suez Canal shares. The purchase has caused much agitation in political and financial circles,

27th : The purchase of Suez Canal shares by the British Government is made in perpetuity. A Berlin telegram states that it is proposed to prosecute Count Arnim for treason.—The Austrian forces on the Turkish frontier have been reinforced.—The Prince of Montenegro has despatched Envoys to the Northern Powers to explain the difficulty of preserving neutrality.—The detachment sent by the Khedive against the invasion of Egyptian territory by the King of Abyssinia in August last has been surprised and completely annihilated in Abyssinia.

29th : It is rumoured that Parliament will assemble on the 14th proximo.—It is the intention of Her Majesty's Government to send a Special Commissioner to Cairo for the purpose of examining into the present state of Egyptian finance. The Commissioner will also be deputed to advise the Khedive thereon.—There is a rumour, which however requires confirmation, that Parliament will be convoked on an early date for ratification of the purchase of the Suez Canal shares.

Hongkong, 26th : A traveller from Yunnan reports that he met the Expedition under Messrs. Grosvenor and Baber *en route* and warned them that large bodies of troops were ready at Yunnan to resist the proposed investigation into the Margary affair.—Mr. Wade has left Shanghai and gone north.

Penang, 26th : The Governor has gone to Perak. Latest advices state that the coast is blockaded, the Malays starving, and that no serious resistance is expected.

Aden, 29th : The Egyptians have taken Zuba and Kismayo in Zanzibar territory. The Sultan's troops have been disarmed and the Turkish flag hoisted.

Paris, 29th : The French Press in discussing the recent purchase of the Suez Canal shares by the British Government admire the decisive action displayed by England in consummating so extensive and advantageous a transaction, though at the same time regretting the check that French influence has sustained by the transfer. It is considered that it is unlikely to lead to political complications.—The German and Austrian Press also approve the step taken by England.

Penang 26th : Mr. Birch's missing man has returned to the Residency. He relates that he was captured by the Malays, and made his escape directly after the taking of Passir Sala, where, he says, considerable injury was inflicted on the Malays, many being wounded. Maharajah Cila is forming strong stockades higher up the river, and he declares his intention of resisting our troops to the uttermost, and that he will only give in from starvation. His Excellency the Governor is now at Penang. Preparations for the campaign are actively progressing.

London, 30th : The Indian Government has announced its intention of joining in an International Postal Union. All Postal Administrations affected have been invited to a Conference which is to assemble on 17th January next.—It is reported that the Russian Army at Khokand is in a very precarious position.—The Right Hon. Stephen Cave is the Special Commissioner who proceeds to Egypt on a special official mission from Her Majesty's Government.

Paris, 30th : M. de Lesseps has issued a reassuring circular to the shareholders of the Suez Canal. He regards the purchase of the shares by the British Government as a fortunate occurrence, consitituting a union of British and French capital for the purely industrial and therefore necessarily pacific working of the Canal. The reply of the Northern Powers to the Prince of Montenegro's Envoys, strictly enjoins the necessity of preserving neutrality.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 29th :

FOR SOUTHAMPTON.—Mr J F Muir, Mr Harry McLeod, Mr Benjamin Little and Mr A N Dickenson.

FOR BRINDISI.—Mr R Branson, child and infant, Mr and Mrs R V Morgan, Mr G B Petter, Lieut-Col A F Williams, Mr W J Roberts, Mr Lennox, Col C L Brown, Mr A Parker, Lieut-Col R J Baker, Mrs and Miss Gamble, Mr Powell, Mr Dunne, and Major C Martin.

FOR VENICE.—Col and Mrs Farrington, child and infant, Mr and Mrs Lawrence and two children, Mr J W Watson, Mr C Krichauff, Mrs Cookson and infant, and Mr C L Weber.

FOR ADEN.—Capt E Wighton, R A, Mrs Wighton, and Capt Morgan.

PASSENGERS ARRIVED.

Per Str. *India*, 30th :

—Mr, Mrs and Miss Pilchard, Miss Collett, Mrs, Miss, and Master Henderson, Lieut and Mrs Murphy, Mr and Mrs Durrant, Mr G H Kidd, Mr J Colquhoun, Mr and Mrs C Hasley and two children, Mr R Fountain, Mr H Hodgert, Mr H E Compton, Mr Wash, Mr C Duncley, Mr Succoo, and Mr R Blackwood.

Per P. and O. Str. *Mongolia*, 1st December :

FROM SOUTHAMPTON.—Mr W H McGowan, Mr and Mrs Dunbar and three infants, Mr J W Pallon, Mr Wedderburn, Mr J Hadow, Mr C R Hawkins, Mr Benblex, Col and Mrs Willoughby, two Misses Willoughby, Mr Taylor, Mr Collingwood, Major Keene, Mr J Chadwick, Mr W Limb, Mr J Taylor, Mrs E Brown, Mr D Imrie, Mr W Ivey, Mr J Hyde, Mr J Bradshaw, Mr J Pereira, Mr D Anderson, Col Hume, Mr and Mrs Hutchison, Mr Allardyce, Mr Foss, Lady Souter, Miss Leggett, Mrs Sewell and infant, Miss Sewell, Mr H P White, Mr Wright, Mr Danvers, Dr McNamara, Mr and Mrs Kennedy, Mr McGavin, Mr J Hennessy, Mr McDonald, Mr Grant, Rev Mr Dall, Rev R Bateman, and Capt and Mrs West.

FROM BRINDISI.—Capt McAulay, Mr A Money, Mr Rendel, Mr Latham, Sir Lewis and Lady Mallett, Miss Pellow, Mr C Colvin, Mr and Mrs Lord, Capt Szezpanski, Mr Bedford, Capt Greenaway, Mrs Wynne, Miss Wynne, Capt Goran, Capt Coulson, Capt Trevor, Hon. R Drummoud, Mr Dunlop, Rev Dr W Steins, Mr G Monnett, Mr W Smith, Mr J E Evans, Mrs Taylor, infant and child, and Mr W A East.

FROM MARSEILLES.—M Lebon, M Mertian, and M Fortool.

FROM SUEZ.—Lieut F White, Sergt and Mrs Miller and child, Mrs Brithain and five children, and Mr P Sterling.

FROM ADEN.—Mr H S Bell, Mrs Darey, Sergeant-Major Cooke, Mr G Villa, Sergeant and Mrs Parry and three children, Mr Lord, and Mr P M Lobo.

Domestic Occurrences.

MARRIAGES.

HARRISON-BETTS—November 27th, at Christ's Church, Byculla, by the Rev. G. C. Reynell, H. Harrison, of Dwarka, to Alice, daughter of the late G. Betts, Esq., West Tilbury, Essex.

MARCHANT—DOWSON—November 29th, at St. Andrew's Church, Fort, by the Rev. D. Macpherson, William George Marchant, to Mary Ann Dowson.

ADAMS—CARANDINI—December 1st, at St. John's Church, Colaba, by the Rev. C. H. F. Johnston, John Adams, Esq., P. W. D., Bombay, to Elizabeth Mary, fourth daughter of the late Marchese de Iazano, Modena.

DEATHS.

TORRENS—At Deesa, November 14th, 1875, Charles Herbert Gow, aged 9 months and 4 days, the dearly beloved child of Eleanor and Charles Patton Torrens.

ELLIS.—At Fort Monghyr, on the 22nd November. Winifred Somerville, youngest daughter of the Rev. R. J. Ellis, B. M. S., Jessore.

CANARA—November 28th, at Cammatipoora 5th Lane, Bombay, Mrs. J. R Canara, aged 19 years, deeply lamented.

PETTERS—November 29th, at Bombay, of fever, Daniel Petters, Government Central Press.

BURROWES—December 1st, Mr. Johnson D. Burrowes, aged 41 years,

"BOMBAY GUARDIAN."

Subscriptions received from November 16th to 30th, 1875.

T. McGuire, December 31, 1875, Rs. 2-13; J. Hawkins, May 1, 1876, Rs. 4-13; J. Brown, Dec. 31, 1875, Rs. 2; W. H. Flint, Dec. 26, 1875, Rs. 9-10; Rev. S. B. Fairbank, Oct. 7, 1876, Rs. 9-10; W. Johnson, Nov. 22, 1875, Rs. 4; J. Milne, Feb. 9, 1876, Rs. 9-10; S. S. Poengabe, March 4, 1876, Rs. 4; Rev. D. Macpherson, Sept. 13, 1876, Rs. 8; Rev. W. Shoolbred, Sept. 1, 1876, Rs. 9-10; Mr. Lapersonne, Rs. 1-1; Scottish Education Society, Rs. 15,

Advertisements.

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As the Proprietors of the Royal Journal cannot after this, register subscribers for the illustrated edition of the paper, they are printing a SECOND EDITION, consisting of letter-press only, at the rate of Rs. 18-8, inclusive of postage, payable strictly in advance.

This edition of the "ROYAL TOURIST" will contain every letter from the special correspondents now following the Prince of Wales, and all the news and telegraphic matter relating to the tour.

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Bombay, 12th September 1874.

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A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

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